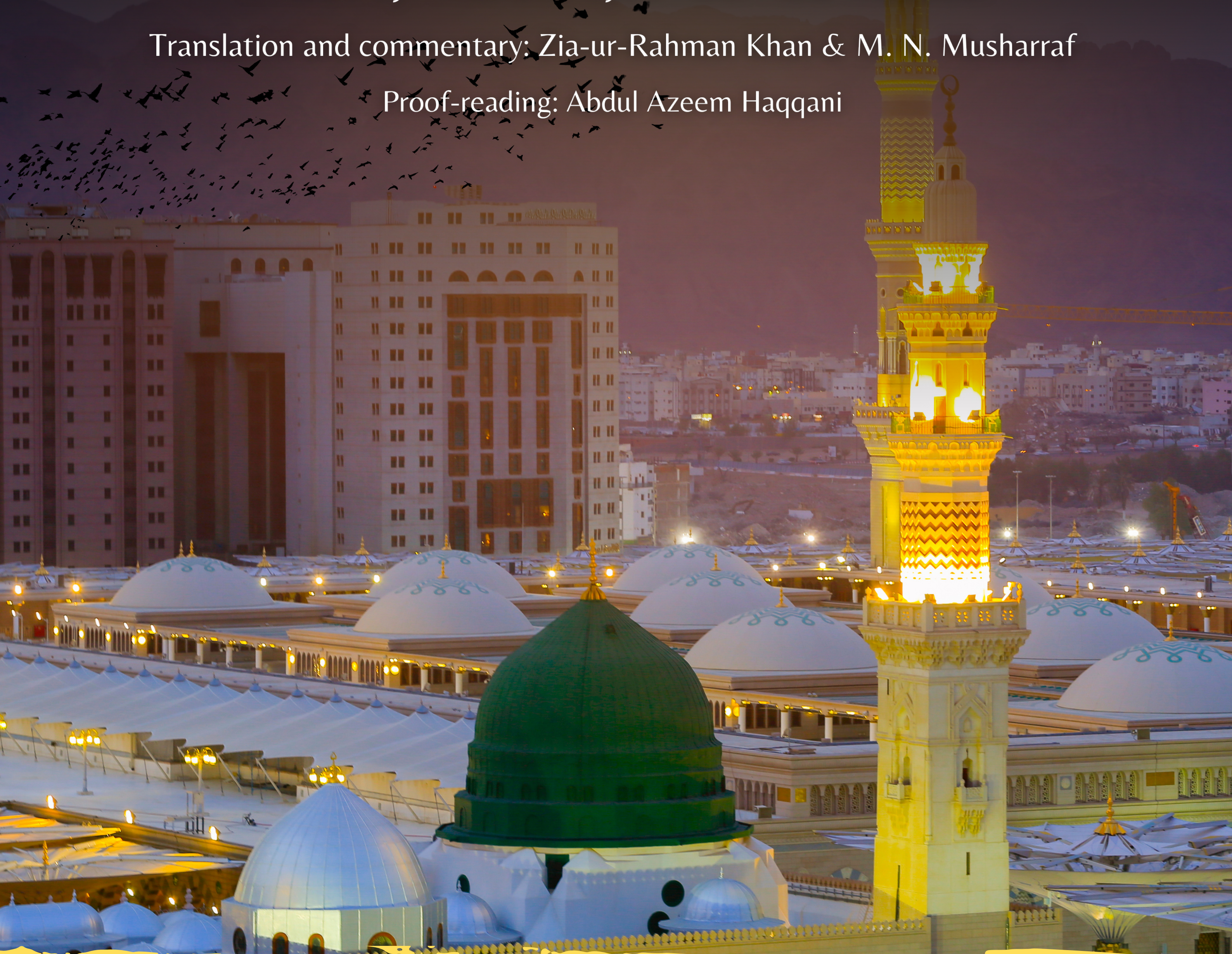
# BLESSINGS AND PEACE BE UPON THE BELOVED ﷺ

An explanation of the purpose and meaning of the salawat

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ICAN SAMA-O-BASR PUBLICATIONS

1st Edition published on:

Rabi ul Awal 1443

(Oct 2021)



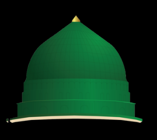

لِوَجْهِ اللَّهِ

لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

FOR THE SAKE OF ALLAH ALONE! WE SEEK FROM YOU NEITHER REWARD NOR THANKS

(A PART OF THE AYAH 9 OF SURAH AD-DAHR)


بسم الله الرحمن الرحيم





# WHAT CAN YOU FIND IN THIS BOOK

All of us recite Salawat (also called Durood) upon the beloved Prophet ﷺ in our prayers as well as outside of it. However, a vast majority does not understand its meaning and the wisdom behind it. This book explains the meanings and rulings of Salawat in the simplest possible manner. In addition, it also elaborates for us the true method of showing love to the Prophet ﷺ - following his commands and taking his mission as our mission of life. In only an hour of reading, you would inshaAllah be able to learn some of the most beautiful aspects of Salawat, the words of love, as well as the noble mission of the Prophet ﷺ. The book comprises of 3 sections:



NOTE: Information provided in yellow comment boxes is the commentary added by the translators.



## Section 1:
# Salat and Salam

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ ۚ
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا

INDEED, ALLAH SHOWERS HIS BLESSINGS UPON THE PROPHET, AND HIS ANGELS PRAY FOR HIM. O BELIEVERS! INVOKE ALLAH'S BLESSINGS UPON HIM, AND SALUTE HIM WITH WORTHY GREETINGS OF PEACE.

SURAH 33. AL-AHZAB, AYAH 56

## Allah swt sends Salawat upon the Messenger ﷺ

The meaning of Allah swt sending Salawat upon the Messenger ﷺ is that His blessings are abundant upon him. He praises him, gives barakah in his matters, raises the mention of his blessed name, and showers his mercy upon him.

## Angels sends Salawat upon the Messenger ﷺ

The meaning of angels sending Salawat upon the Messenger ﷺ is that they have an extreme level of love for him and they keep praying to Allah swt about him. They pray for his rank to be raised by Allah swt more and more and his deen to be made successful. They seek his prosperity and elevation to Al-Maqam Al-Mahmood (the highly praises status).

## When was this verse revealed

If one looks at the verses before and after this ayah, one can easily understand that this was revealed at the time when the enemies of Islam, being jealous of the growing spread of this clear faith, were making false allegations against the Prophet ﷺ in order to vent out the fury and envy in their hearts. In their wishful thinking, they thought that through these lowly tactics, they would be able to nullify the moral impacts of the supreme character of the Prophet ﷺ because of which Islam was spreading more and more every day.

This was the situation when Allah swt revealed this ayah and told the world that whatever the disbelievers, polytheists, and hypocrites do to dishonor my Messenger ﷺ, their endeavors would be fruitless because My favours are upon him and those angels who are deputed to run the processes and systems of this world and maintain them are also busy in his praise. They are on his side and are his allies. What can the enemies of My Prophet ﷺ ever achieve by attacking him while I am on his side and My angels are busy in his praise too, day and night. They are praying to Allah swt to elevate his rank more and more and to strengthen his deen.

## What do the believers owe to the Prophet ﷺ

The other meaning of these words is: O people who have found the guidance because of Muhammad ﷺ! Realize his status and fulfil the rights of his great favour upon you. You were wandering in the darkness of ignorance; he gave you the light of knowledge. Your moral and ethical values were the lowest; he picked you up and

developed you in to such lofty individuals that all the creation became amazed by you and jealous of your standards and status. You were lost in barbarism and misguidance; he decorated your lives with the best civilization.

Believers! Realize that the world of Kufr is against this noble man only because of his favors upon you! Otherwise he had no personal grudges with anyone; it was only because of his mission that the disbelievers became his enemy. For this reason and for the sake of being a grateful servant, you owe this to him that your love for him should far exceed the hate the upholders of disbelief have for him. He is indeed the best of the creation and deserves utmost love. The more they have dismay for him, the more you should fall in love with him, and even more. The more they condemn him, the more you should praise him, and even more. The more they wish bad for him, the more well-wisher you should become for him and make the same Dua for him as the angels do: O Lord of both the worlds! Your Messenger ﷺ has done great favours upon us. O Allah, send Your countless blessings and mercy upon him, make his status higher than the highest in this world, and give him more closeness to You than the closest in the hereafter.

## The meaning of the word 'Salat'

In the ayah above, Muslims have been commanded for two things: 'Sending Salawat upon him' صَلُّواْ عَلَيْهِ and 'sending salam upon him' سَلِّمُواْ تَسْلِيمًا.The word 'Salat' when mentioned along with 'Ala' contains three meanings:

1. To be attracted to someone, being attentive towards him with love and being inclined towards him
2. To praise someone

3. To make dua for someone.

When this word is mentioned about Allah swt, it is obvious that it cannot carry the third meaning as Allah swt is not in need of anyone. It would, inevitably, carry the first two meanings. However, when this word is used for the creation, whether they are angels or human beings, it would carry all three meanings. This would be a means of expression for their utmost love, eternal praise, and constant dua for mercy upon him. Therefore, the the command to the believers to send Salawat upon him is to instruct them to fall in love with him, praise him and make dua for him.

## The meaning of the word 'Salam'

The word 'salam' also has two meanings.

1. To remain free of all adversities and shortcomings. The word 'Salamati' in Urdu language is used to convey this meaning.
2. The second meaning is to be at peace with something or someone and not in opposition to it.

Hence, the meaning of سَلِّمُوا۟ تَسْلِيمًا (sending Salams upon him) is that we should make dua for his perfect 'salamati'. The second meaning is that we should support him in the best manner we can, never disobey his commands, and become his true follower.

## The method of sending Salawat

When this command to send Salawat came down, several companions asked the Prophet ﷺ: O Messenger of Allah! You have

taught us the method of saying the salam, i.e. saying the salam in prayer: السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ and also the method of salam when we come to see you: السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللهِ. Please also teach us the method of sending salawat upon you. In response to this question,the Prophet ﷺ taught him various methods of sending salawat. Some of them can be found below.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O ALLAH, SEND SALAH UPON MUHAMMAD ﷺ AND UPON THE FAMILY OF MUHAMMAD ﷺ, AS YOU SENT SALAH UPON THE FAMILY OF IBRAHIM, AND SEND BLESSINGS UPON MUHAMMAD ﷺ AND UPON THE FAMILY OF MUHAMMAD ﷺ AS YOU SENT BLESSINGS UPON THE FAMILY OF IBRAHIM AMONG THE NATIONS. YOU ARE INDEED WORTHY OF PRAISE, FULL OF GLORY. (NARRATED BY KA'AB IBN UJRAH R.A. AS MENTIONED IN SUNAN ABI DAWUD 976 AND BOOKS OF HADITH)

This salawat with slight change of wording has been reported from Ka'ab ibn Ujrah R.A. by the nobles Imams of hadith including Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasai, Ibn Majah, Ahmed Ibn Abi Shaybah, Abdur Razzaq, Ibn Abi Hatem, and Ibn Jarir. A report from Ibn Abbas R.A. also mentions the same though with slight difference in wording.

اللّٰهُمَّ صَلِّ عَلٰى مُحمَّدٍ وَعَلٰى أَزْواجِهِ وَذُرِّيَّتِه، كَما صَلَّيْتَ عَلٰى آلِ إِبْراهِيمَ .

وَبارِكْ عَلى مُحمَّدٍ وَعَلى أَزْواجِهِ وَذُرِّيَّتِه، كَما بارِكْتَ عَلى آلِ إبْراهيم . إنَّكَ حَميدٌ مَجيد

O ALLAH, BESTOW YOUR FAVOR ON MUHAMMAD ﷺ AND UPON HIS WIVES AND PROGENY AS YOU HAVE BESTOWED YOUR FAVOR UPON THE FAMILY OF IBRAHIM. AND BLESS MUHAMMAD ﷺ AND HIS WIVES AND PROGENY AS YOU HAVE BLESSED THE FAMILY OF IBRAHIM, YOU ARE FULL OF PRAISE, MOST GLORIOUS.

Some of the other reported wordings are as follows:

اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَعَلى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلى إِبْرَاهِيمَ وَبارِكْ عَلى مُحَمَّدٍ وَعَلى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

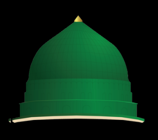


اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ

Commentary: Some versions of relevant ahadith mention the following wording at end of this salawat:

وَالسَّلَامُ كَمَا عَلَّمْتُكُمْ

i.e. the teacher (narrating the hadith) is instructing his pupils to offer salam too as he had taught them.







اللهم اجعَلْ صلواتِك، ورحمتك، وبركاتِك على محمدٍ، وآلِ محمدٍ، كما جعلْتَها على إبراهيمَ إنَّك حَميدٌ مَجيدٌ

Commentary:

Another form of salawat which has a similar wording as the salawat above is reported in Sunan Abu Dawud (Book 5, Hadith 959):

اللَّهُمَّ اجْعَلْ صَلاَتَكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ اللَّهُمَّ ابْعَثْهُ مَقَامًا مَحْمُودًا يَغْبِطُهُ بِهِ الأَوَّلُونَ وَالآخِرُونَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, send Your grace, honour, mercy and blessings upon the leader of the Messengers, the imam of the pious and the seal of the Prophets, Muhammad ﷺ, Your slave and Messenger, the Imam of the good (and the leader) of the good, and the Messenger of mercy.

O Allah, raise him to a station of praise and glory that will be the envy of the first and the last. O Allah, send Your grace, honour and mercy upon Muhammad ﷺ and upon the family of Muhammad ﷺ, as You sent Your grace, honour and mercy upon Ibrahim, You are indeed Praiseworthy, Most Glorious. O Allah, send blessings upon Muhammad ﷺ and upon the family of Muhammad ﷺ as You sent blessings upon Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious.



اَلّٰهُمَّ صَلِّي عَلَي مُحَمَّدٍ وَ عَلَي آلِ مُحَّمَدٍ و بَارِكْ عَلَي مُحَمَّدٍ وَ عَلَي آلِ مُحَمَّدٍ كَمَا صَلَّيت و بَارَكْتَ عَلَي اِبْرَاهِيمَ وَ آلِ اِبْرَاهِيمَ فِي الْعَالَمِينَ اِنَّكَ حَمِيدٌ مَجِيدٌ



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Commentary: The following wording is reported in Al-Adab ul Mufird (no. 641):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَتَرَحَّمْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ

O Allah, bless Muhammad ﷺ and the family of Muhammad ﷺ as You blessed Ibrahim and the family of Ibrahim. Shower blessings on Muhammad ﷺ and the family of Muhammad ﷺ as You showered blessings on Ibrahim and the family of Ibrahim. Show mercy to Muhammad ﷺ and the family of Muhammad ﷺ as You showed mercy to Ibrahim and the family of Ibrahim.

Another commonly recited wording of the Salawat is as follows (as reported in Sunan Abi Dawud 981):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ

O Allah, bless Muhammad ﷺ, the Prophet, the one sent to the people who did not have a book revealed for them before, and his family.

## Explanation of the meaning of Salawat

All these wordings of the salawat are similar in meaning despite slight differences in the wording. There are some important points that are required to be understood in this relation.

### 1) Why do we invoke Allah swt to send blessings and not do so ourselves:

The first thing to understand is that best method taught by the Prophet ﷺ for sending salawat upon him is to invoke Allah swt to send salawat upon him. Some people who do not possess a firm knowledge and do not have understanding of the meaning of these commands quickly object that why should we ask Allah swt to send the salawat when He is asking us to do so; rather than sending blessings upon him directly, we ask Allah swt to do that! What they do not understand is that we can never fulfil the rights of sending Salawat upon him ourselves and can never do so in the best manner. We are reliant on Allah swt for this. The Prophet ﷺ taught us to make a dua to Allah swt to send blessings and peace upon him.

Moreover, we cannot elevate the ranks of the messenger of Allah.

Only Allah swt can do it. We can never repay the favors that our master ﷺ has bestowed upon us. Only Allah swt can give him the reward he deserves. Whatever efforts we make for elevating his mention and spreading his deen, we cannot be successful except with the favour of Allah swt. It is only Allah with Whose mercy, the love of the Prophet ﷺ can reside in our hearts, otherwise Satan knows so many ways of inspiring evil thoughts and deviating us from loving him. May Allah swt protect us from that. In short, there is no better way to fulfil the rights of sending Salawat upon the Prophet ﷺ than making dua to Allah swt to send blessings upon him.

Moreover, the person who says اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ accepts his weakness and inability to do justice with sending Salawat upon the Messenger ﷺ. He cries to Allah in helplessness: O Allah, I am unable to fulfil the right of sending Salawat that I owe upon the Prophet ﷺ. O Allah, please You Youself send the blessings upon him in Your own lofty ways. O Allah, I make myself available to any service that this right of the Prophet ﷺ demands from me!

## 2) Meaning of blessings upon the Aal:

The kind nature and gentleness of the Prophet ﷺ did not like this dua to be exclusive reserved for him alone; rather he included his wives, his offsprings and his Aal in this dua too. The meaning of wives and offsprings is self-explanatory. As far as the word 'Aal' is concerned, it should be understood that it does not just mean his family. Rather it includes everyone who follows his blessed footsteps and becomes his follower. From the Arabic linguistic perspective, there is a different between 'Aal' and 'Ahl'. 'Aal' includes all those people who are helpers and followers whether

they belong the same family or not. Whereas, the word 'ahl' is used for all those people who are one's relatives, irrespective of whether they support and follow him or not.

In Quran, there are 14 places where the word 'Aal Al-Firaun' (the 'Aal' of Pharoah) is used. At none of those places the meaning was the family of pharoah. It was used for all those people who were his helpers against Musa A.S. (for example read Surah Baqarah:49-50, Surah Aal Imran: 11, Surah Al-Aaraf:130, Surah Al-Momin:46). Therefore, all those people are excluded from 'Aal' who are not upon the way of the Prophet ﷺ, even if they are a part of the family of the Prophet ﷺ. On the other hand, all those people are included in the 'Aal' who follow the footsteps of the Prophet ﷺ even if they are not even any distant relatives of the Prophet ﷺ. Having said that, those from the family of the Prophet ﷺ who also follow him and love him are undoubtedly and most-deservingly from his 'Aal'.

### 3) Why same blessings and barakah as Ibrahim A.S.?

In most of the Duroods that the Prophet ﷺ has taught, there is dua for the Prophet ﷺ and 'Aal' that they may receive a favour of the same nature as the favour bestowed upon Ibrahim A.S. and his 'Aal'. A lot of people have found this aspect difficult to understand. The scholars have come up with various explanations for this but none of those explanations are appealing. According to me, the correct interpretation (and the real knowledge is with Allah) is that Allah swt bestowed a special mercy and favour upon Ibrahim A.S. that He did not bestow to anyone else - all the people who consider Prophethood, Revelation, and the Book to be the sources for

acquiring guidance unanimously consider Ibrahim A.S. to be their leader - irrespective of whether they are Muslims, Christians, or Jews. In the light of this, the objective of the prayer of the Prophet ﷺ was that just like Ibrahim A.S., no one should be left out from believing in his prophethood. [May Allah swt accept us to exert ourselves with everything we have to work for this mission].

## Ruling regarding sending the salawat

There is a unanimous agreement among the scholars that sending Salawat upon the Prophet ﷺ is a sunnah at all times, and sending Salawat when his name is mentioned is Mustahabb (preferred, liked), especially in prayer in which it is highly desired (masnoon). This matter also has an Ijma (consensus of Muslim scholars) that it is obligatory to send Salawat upon the Prophet ﷺ at least once in one's lifetime as Allah swt has clearly commanded that. The following is an overview of some differences in scholarly views regarding this matter:

- Imam Shafi believes that when one sits for Tashahud in the last rakah of the salah, it is obligatory to send Salawat. If someone does not do that, his prayer is not valid. From the companions, Ibn Masood R.A., Ibn Umar, Jabir Ibn Abdullah, from the tabi'een Ash-Sha'bi, Imam Muhammad Baqir, Muhammad Ibn Kaab, Quradhi, and Muqatil Ibn Hayyan, fom the Fuqaha, Ishaq Ibn Rahwiyyah and in the later times Imam Ahmed Ibn Hanbal also held this opinion.

- According to Imam Abu Hanifa, Imam Malik, and majority of scholars, it is obligatory to recite Salawat only once in the life time. It is like the Shahadah. Whoever declares it even once in his life

(i.e there is no god but Allah and Muhammad ﷺ is his Messenger), has fulfilled his responsibility. In the same manner, the one who recites the Salawat upon the Prophet ﷺ even once in his life time, he has fulfilled what is obligatory upon him and after that it is not obligatory anymore.

Another group of scholars considers offering Salawat during prayer to be mandatory, however, they do not associate it with tashhud. Some scholars consider it obligatory to recite Salawat every time one makes dua. According to other scholars, it is obligatory to recite Salawat whenever the name of the Prophet ﷺ is mentioned. Some say that if someone is in a gathering where the name of the Prophet ﷺ is mentioned several times, it is not obligatory to recite Salawat every time if one has recited them once.

It is to be noted that all the above differences are only related to wujoob (meaning 'obligation' - i.e. when would one become sinful for not reciting the Salawat). As far as its virtues are concerned and the belief that sending Salawat upon the Prophet ﷺ is an act of great reward, the whole ummah agrees to it and there is no difference of opinion regarding on this matter. Not even the person with the slightest level of Iman in his heart would disagree with this. In fact, the Salawat naturally flow out of one's heart if he has the realization that after Allah swt, it is Prophet Muhammad ﷺ who is our biggest benefactor. The more Iman one has in his heart, the greater he would realize the favours of the beloved Prophet ﷺ. And the more he would realize his favours, the more Salawat he would send upon him. Hence sending of Salawat upon the Prophet ﷺ is a criteria through which the level of Iman in one's heart and the

level of his appreciation for the favours of the Prophet ﷺ can be assessed.

## Virtues of sending Salawat upon the Prophet

Because of the above reasons, the Prophet ﷺ said:

من صلَّى عليَّ صلاةً لم تزلِ الملائكةُ تصلِّي عليه ما صلَّى عليَّ

WHOEVER SENDS SALAWAT UPON ME, THE ANGELS DO NOT STOP SENDING SALAWAT UPON HIM AS LONG AS HE DOESN'T STOP SENDING SALAWAT UPON ME. (TAKHREEJ UL MUSNAD 15680 - HASSAN)

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عشرا

IF ANYONE INVOKES BLESSING ON ME ONCE, ALLAH WILL BLESS HIM TEN TIMES." (SAHEEH MUSLIM 408)

The following version of the above hadith provides an additional context which brings happiness to the believers as it made our beloved happy:

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَاءَ ذَاتَ يَوْمٍ وَالْبُشْرَى فِي وَجْهِهِ فَقُلْنَا إِنَّا لَنَرَى الْبُشْرَى فِي وَجْهِكَ . فَقَالَ " إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يَقُولُ أَمَا يُرْضِيكَ أَنَّهُ لاَ يُصَلِّي عَلَيْكَ أَحَدٌ إِلاَّ صَلَّيْتُ عَلَيْهِ عَشْرًا وَلاَ يُسَلِّمُ عَلَيْكَ أَحَدٌ إِلاَّ سَلَّمْتُ عَلَيْهِ عَشْرًا " .

It was narrated from Abdullah bin Abi Talha, from his father, that: The Messenger of Allah (ﷺ) came one day with a cheerful expression on his face. We said: "We see you looking cheerful (O Messenger of Allah ﷺ)". He said: "The Angel came to me and said : 'O Muhammad ﷺ, your Lord

says: 'Will it not please you (to know) that no one will send salah upon you that I will send salah upon him tenfold, and no one will send Salams upon you but I will send Salams upon him tenfold?'" (Sunan an-Nasa'i 1283 - Hassan)

The additional rewards mentioned in this relation can also be seen in the hadith below:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ صَلَّى عَلَىَّ صَلاَةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ عَشْرُ خَطِيئَاتٍ وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ

"The Messenger of Allah (ﷺ) said: "Whoever sends salah upon me once, Allah (SWT) will send salah upon him tenfold, and will erase ten sins from him, and will raise him ten degrees in status." (Sunan Nasai 1907 - Saheeh)

أوْلَى الناسِ بي يومَ القيامةِ أكثرُهم عليَّ صلاةً

ON THE DAY OF JUDGEMENT, THE CLOSEST TO ME WOULD BE THE ONE WHO SENT THE SALAWAT THE MOST

الْبَخِيلُ الَّذِي مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

THE MISER IS ONE IN WHOSE PRESENCE I AM MENTIONED AND HE DOES NOT SEND SALAWAT UPON ME.

Also consider the narration below (Sunan Ibn Majah 908 - Daif):

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ الصَّلَاةَ عَلَيَّ خَطِئَ طَرِيقَ الْجَنَّةِ

The Messenger of Allah, peace and blessings be upon him, said, “Whoever forgets to send blessings upon me, he has missed a path to Paradise.”

It is also important to note that the Salawat that we send upon the Prophet ﷺ are conveyed to him. Consider the following narrations in this relation:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَىَّ مِنَ الصَّلاَةِ فِيهِ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَىَّ " . قَالَ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ يَقُولُونَ بَلِيتَ . فَقَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الأَرْضِ أَجْسَادَ الأَنْبِيَاءِ

The Prophet (ﷺ) said: Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets. (Sunan Abi Dawud 1047 - Saheeh)

This message can also be seen in the hadith below:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ لِلَّهِ مَلاَئِكَةً سَيَّاحِينَ فِي الأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلاَمَ "

"The Messenger of Allah (ﷺ) said: 'Allah (SWT) has angels who travel around on Earth conveying to me the Salams of my Ummah.'" (Sunan an-Nasa'i 1282 - Saheeh)

According to some narrations (e.g. Saheeh Ul Jami 1207), angels mention the name of the person sending the Salawat and also the name of his father. Let us take this opportunity at this very moment to get our name and the name of our father to be presented in front of our beloved.

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allah, confer blessings upon Muhammad ﷺ and bestow upon him the station of proximity with You on the Day of Judgement."

Salawat and the intercession of the Prophet ﷺ:

Several ahadith indicate the linkage between the Salawat of the beloved Prophet ﷺ and his intercession. We are all in very much need of it on the day when we will be all looking forward to be saved from the hell-fire and get entered into Jannah. Consider the narrations below:

عن عَبْدَ اللَّهِ بْنَ عَمْرٍو، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ ثُمَّ صَلُّوا عَلَىَّ فَإِنَّهُ مَنْ صَلَّى عَلَىَّ صَلاَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا لِيَ الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لاَ تَنْبَغِي إِلاَّ لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ وَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ "

Narrated 'Abdullah bin 'Amr: that the Messenger of Allah (ﷺ) said: "If you hear the Muadh-dhin (calling the adhan), then say as he says. Then send Salat upon me, because whoever sends Salat upon me, Allah will send Salat upon him ten times due to it. Then ask Allah that He gives me Al-Wasilah, because it is a place in Paradise which is not for anyone except for a slave from the slaves of Allah, and I hope that I am him. And whoever asks that I have Al-Wasilah, then (my) intercession will be made lawful for him." - (Jami Tirmidhi Book 49, Hadith 3974 - Saheeh).

قَالَ رَسُوْلُ اللهِ ﷺ مَنْ صَلَّى عَلَيَّ حِيْنَ يُصْبِحُ عَشْرًا وَّحِيْنَ يُمْسِيْ عَشْرًا أَدْرَكَتْهُ شَفَاعَتِيْ يَوْمَ الْقِيَامَةِ

Messenger of Allah ﷺ said, "Whoever confers blessings upon me ten times in the morning and ten times in the evening will gain my intercession on the Day of Judgement." (At-Tagheeb Wal Tarheeb 1/314 - Hassan)

Also consider the following narrations that highlight the virtue of Salawat:

عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَالَ أَيُّمَا رَجُلٍ مُسْلِمٍ لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ فَلْيَقُلْ فِي دُعَائِهِ اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلَى المُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالمُسْلِمَاتِ فَإِنَّهَا زَكوةٌ وَقَالَ لَا يَشْبَعُ الْمُؤْمِنُ خَيْرًا حَتَّى يَكُوْنَ مُنْتَهَاهُ الْجَنَّةَ

Sayyiduna Abu Said Khudri (may Allah be pleased with him) narrates that the Messenger of Allah ﷺ said, "Whichever Muslim does not have anything to give in charity should say, 'O Allah, confer blessings upon Muhammad, your servant and your Messenger, and confer blessings upon the believing men and the believing women, the Muslim men and Muslim women.' This shall be a charity for this person." He further said, "The believer is never satiated with acts of righteousness until Paradise becomes his abode." (Sahih Ibn Hibban 903 - Daif)

The more time we set aside for sending Salawat upon our beloved Master ﷺ, the better it is for us as we learn from the hadith below.

عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ قُلْتُ يَا رَسُوْلَ اللهِ إِنِّي أُكْثِرُ الصَّلَوةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَوتِي فَقَالَ مَا شِئْتَ ، قُلْتُ الرُّبُعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ ، قُلْتُ النِّصْفَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ ، قُلْتُ فَالثُّلُثَيْنِ قَالَ مَا شِئْتَ فَإِنْ زِدْتَّ فَهُوَ خَيْرٌ لَّكَ ، قُلْتُ أَجْعَلُ لَكَ صَلَوتِي كُلَّهَا قَالَ إِذًا تُكْفَى هَمُّكَ وَ يُكَفَّرُ لَكَ ذَنْبُكَ

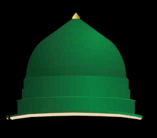
Sayyiduna Ubayy ibn Kaʿb (may Allah be pleased with him) says, "I asked, 'O Messenger of Allah, I wish to confer blessings upon you in abundance. How much of my time set aside for supplication should I devote to this purpose?' The Noble Prophet ﷺ replied, 'As much as you wish.' I asked, 'A fourth?' The Noble Prophet ﷺ replied, 'As much as you wish, and if you make an increase therein it shall be better for you.' I further enquired, 'A half?' The Noble Prophet ﷺ again said, 'As much as you wish, and if you

make an increase therein it shall be better for you.' I asked, 'Two thirds?' The Noble Prophet ﷺ replied, 'As much as you wish, and if you make an increase therein it shall be better for you.' I said, 'I shall devote all my time to conferring blessings upon you.' The Noble Prophet ﷺ said, 'In that case, all your worries will be removed and your sins will be forgiven.'" (Shub ul Iman 2/686 - Hasan)

It would be such a great loss for a person that when such big reward is available for sending Salawat upon the Prophet ﷺ and he still doesn't benefit from it. In the hadith below, Jibril A.S. made dua against the people who don't utilize the three big opportunities of gaining great reward and closeness to Allah swt.

عَنْ أَبِي هُرَيْرَةَ أَنّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ الْمِنْبَرَ فَقَالَ آمِينَ آمِينَ آمِينَ قِيلَ يَا رَسُولَ اللَّهِ إِنَّكَ حِينَ صَعِدْتَ الْمِنْبَرَ قُلْتَ آمِينَ آمِينَ آمِينَ قَالَ إِنَّ جِبْرِيلَ أَتَانِي فَقَالَ مَنْ أَدْرَكَ شَهْرَ رَمَضَانَ وَلَمْ يُغْفَرْ لَهُ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ قُلْ آمِينَ فَقُلْتُ آمِينَ وَمَنْ أَدْرَكَ أَبَوَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يَبَرَّهُمَا فَمَاتَ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ قُلْ آمِينَ فَقُلْتُ آمِينَ وَمَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ فَمَاتَ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ قُلْ آمِينَ فَقُلْتُ آمِينَ

Abu Huraira reported: The Prophet, peace and blessings be upon him, ascended the pulpit and he said, "Aameen, Aameen, Aameen." It was said, "O Messenger of Allah, you ascended the pulpit and said Aameen, Aameen, Aameen." The Prophet said, "Verily, Gabriel came to me and he said: Whoever reaches the month of Ramadan and he is not forgiven, then he will enter Hellfire and Allah will cast him far away, so say Aameen. I said Aameen. Whoever sees his parents in their old age, one or both of them, and he does not honor them and he dies, then he will enter Hellfire and Allah will cast him far away, so say Aameen. I said Aameen. Whoever has your name mentioned in his presence and he does not send blessings upon you and he dies, then he will enter Hellfire and Allah will cast him far away, so say Aameen. I said Aameen." (Saheeh Ibn Hibban 915 - Saheeh)





## Can we send Salawat upon anyone?

Can one use the words like, اَللَّهُمَّ صَلِّ عَلَي فُلَانٌ or صلي الله عليه وسلم for any-one other than the Prophet ﷺ too? According to majority of scholars, Allah swt and His messenger can do that, however, it is not allowed for anyone other than them.

Consider the hadith below in which the Prophet ﷺ sent Salawat upon a woman and her husband. Other traditions indicate that the Prophet ﷺ sent Salawat upon several other people too. However, this was specific to him and we are not permitted to do so.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ امْرَأَةً، قَالَتْ لِلنَّبِيِّ صلى الله عليه وسلم صَلِّ عَلَىَّ وَعَلَى زَوْجِي .
فَقَالَ النَّبِيُّ صلى الله عليه وسلم " صَلَّى اللَّهُ عَلَيْكِ وَعَلَى زَوْجِكِ "

Narrated Jabir ibn Abdullah: A woman said to the Prophet (ﷺ): Invoke blessing on me as well as on my husband. The Prophet (ﷺ) said: May Allah send blessing on you and your husband. (Sunan Abi Dawud 1533 - Saheeh)

It has been an established practice of Muslims that they use Salat Wa Salam only for the Prophets. Accordingly, we should refrain from using the wordings of Salawat for anyone other than the Prophets. It was for this reason that once Omar Ibn Abdul Aziz wrote a letter to one of his officials in which he reprimanded the preachers who were sending the 'Salawat' upon their associates in the same manner as the Muslims send Salawat upon the Prophet ﷺ. In his letter, he instructed the officials to stop anyone from such a practice and allow the words of Salawat to be used only for the Prophets. For general people, the dua would suffice (Rooh ul Ma'ani). The majority of the scholars also hold the opinion that the words صلي الله عليه وسلم can only be used for Prophet Muhammad ﷺ.

## The relationship of the believers with the Prophet ﷺ

ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

THE PROPHET IS CLOSER TO THE BELIEVERS THAN THEIR OWN SELVES. (SURAH AHZAB, AYAH 33)

The type of relationship that the Prophet ﷺ has with the believers and the believers have with the Prophet ﷺ is of a special superior status. No other relation can even have a slightest similarity to the type of relation between the Prophet ﷺ and the believers.

The Prophet ﷺ is more loving and concerned about the believers than their own parents. He is a bigger well-wisher for them than they themselves. It is possible that their own parents, wives, and children can cause them a harm; be selfish with them; make them deviate from the path; facilitate them in sin; and push towards the hell (as a result); however, the Prophet ﷺ would only tell them what is beneficial for them. They can themselves earn misery for themselves and do their own loss, but the Prophet ﷺ would only guide them towards that which would earn them the real success in this world and the next.

When the matter is such, then it is a responsibility of the believers to love him to the utmost too and consider their relation with him to be higher than their relation with their mother, father, children and every one else. They should love him more than they love any other thing in this world. The Prophet ﷺ should be dearer to them than there own lives. They should give preference to his opinions on

their own, and his decisions on their own. They should surrender themselves in front of his every command and order without even a second thought. It is this message which the Prophet ﷺ has conveyed in the following hadith which appears in Saheeh Bukhari and Saheeh Muslim with slight difference in wording.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ

ANAS IBN MALIK REPORTED: THE MESSENGER OF ALLAH, PEACE AND BLESSINGS BE UPON HIM, SAID, “NONE OF YOU HAVE FAITH UNTIL I AM MORE BELOVED TO HIM THAN HIS CHILDREN, HIS FATHER, AND ALL OF THE PEOPLE.” (SAHEEH MUSLIM 44)



In short, sending Salawat and Salam upon the Prophet ﷺ is not only allowed, but it is an act of great virtue. This can be conveyed in Arabic as well as other languages. It can be in the form of poetry as well as prose. However, it should not be sung on the tunes of the songs of immoral people as it is disrespectful to the lofty status of this act.



# A letter to you from Maulana-e-Rum

(Included by the editor)

*Muhammad ﷺ broke many idols in the world, so that people could say "Ya Rabb!"*

*If it had not been for Muhammad's ﷺ efforts, you also would have worshiped idols like your ancestors.*

*This head of yours has escaped from prostrating to idols, so that you may recognize his claim (of gratitude) upon the humanity!*

*If you speak, talk about gratitude for this liberation, so that He may also free you from the inward idol.*

*Because he ﷺ freed your head from (worship of) idols, you should also liberate your heart by means of that power.*

# Section 2:
# Meelad un Nabi

# Meelad-un-Nabi: Birth of the beloved

AN EXERPT FROM A SPEECH DELIVERED IN MARCH 1942
(TRANSLATION BY: ZIA UR RAHMAN KHAN AND M. MUSHARRAF)

## How do Muslims commemorate their history and their Prophets:

Today is a day of great blessing for the world because this was the day on which the leader of the whole world, Muhammad ﷺ came to the world. Though the Shari'ah does not declare the birthday of the Prophet ﷺ (peace be upon him) as an Eid and does not prescribe any rituals for it, if any Muslims consider it to be similar to Eid because of the fact that it is the day when the best guide for humanity came to this world and through him, Allah swt completed his favour upon the humanity, then there won't be much wrong in this. However, this occasion is not just a matter of eating and drinking well, lighting lamps, taking out processions with flags, and engaging in extravagant activities just for fun. If you do so, there will be no difference between you and the ignorant nations. Ignorant nations also commemorate the great events of their history with fairs and processions. If you imitate their festivals, you will be just as they are. Islam has its own ways of commemorating the great days and events. One of the greatest events that the Muslims commemorate is the sacrifice of Ibrahim A.S. For the celebration of this, Allah Almighty has prescribed the prayer and sacrifice of Eid-ul-Adha and the rituals of Hajj and Tawaf. If you think about it, you can imagine how a Muslim should remember the great events of his history. You should think about how important the date of 12th Rabi-ul-Awal is to you. Not in the sense that a child was born in the house of an Arab man today, but in the sense that it was this day when Allah swt sent the greatest Prophet ﷺ to earth through which

mankind received the knowledge of God. Through his teaching, human beings learned what it is to be a human. His very existence was a mercy of Allah swt to the entire world. He spread the light of faith and righteous deeds (Amal e Saleh) on earth.

## What should one do on Mawlid day?

When the importance of this event of history is in such connotation, its memory should also be celebrated in such a way that one should spread the teachings of the Prophet ﷺ on this day more than any other days of the year. Busy yourself in learning from his morals and noble commands. Do at least that much propagation of his message on this day that it should keep illuminating the lives till the next year and its impact could still be felt till this day the next year. If you celebrate this event in the manner explained above, only then one would be able to say that you do truly value this day and occasion. However, if you only spent this day eating, drinking, and enjoying, then it will not be a type of Eid that the Muslims celebrate. Rather, it will be like the Eid of the ignorant, which has no significance and value.

## Following the Messenger ﷺ is following Allah swt

My today's sermon will be in line with importance of the day today and in relevance to the great event that happened today. Allah swt has stated in His Holy Book that the Prophet ﷺ, who I have sent, has been sent so that he is followed and obeyed. The reason why he is to be followed is because he is sent by Allah swt for being followed. Besides the generic instructions in this regard, Allah swt has also issued specific commands to Muslims in relation to

honoring the status of Prophet Muhammad ﷺ as explained below:

Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful. (Surah Aal Imran 3:31)

The only response of the (true) believers, when they are called to Allah and His Messenger so he may judge between them, is to say, “We hear and obey.” It is they who will (truly) succeed. (Surah Noor 24:51)

It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter. Indeed, whoever disobeys Allah and His Messenger has clearly gone (far) astray. (Surah Al-Ahzab 33:36)

But no! By your Lord, they will never be (true) believers until they accept you (O Prophet) as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly. (Surah Nisa 4:65)

Do not treat the Messenger’s summons to you (as lightly) as your summons to one another. Allah certainly knows those of you who slip away, hiding behind others. So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them. (Surah Noor 24:63)

Nor it is right for you that you should annoy Allah’s Messenger. (Surah Al-Ahzab 33:53)

Those who annoy Allah and His Messenger, Allah has cursed them in this world and the Hereafter, and has prepared for them a humiliating punishment. (Surah Al-Ahzab 33:57)

Let those beware who withstands the Messenger's order, lest some trial befall them. (Surah Noor 24:63)

O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as you may speak aloud to one another, lest your deeds become vain and you perceive not. (Surah Hujurat 49:2)

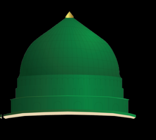
You will not find any people who believe in Allah and the Last Day, (but) loving those who oppose Allah and His Messenger, even though they are their fathers or their sons, or their brother or their kindred. (Surah Mujadillah 58:22)

Say: If it be that your fathers, your sons, your brothers, your mates, or you kindred; the wealth that you have gained; the commerce in which you fear a decline or the dwellings in which you delight are dearer to you then Allah and His Messenger, or the striving in his cause; then wait until Allah brings about His decision: and Allah guides not the rebellious. (Surah Tauba 9:24)

It is not possible to mention all the relevant verses here. My sole objective today is to make you, as Muslims, fully understand and appreciate the nature of your relationship with Prophet Muhammad ﷺ. This is the point that the above-mentioned verses highlight. It is evident from them that one doesn't remain a Muslim unless he is obedient to Prophet Muhammad ﷺ. If Prophet Muhammad ﷺ

gives some instructions and one does not accept them, it shows that his heart is free of Faith. The demand of Faith is to bow down after hearing the command. Faith can not co-exist with if's and but's. Please listen carefully! The instructions that Prophet Muhammad ﷺ has given are given by him on behalf of Allah [and hence following them is a part of believing in Allah]. Every individual, through his level of following of the Sunnah, can assess the level of faith in his or her heart and how sincere he or she is as a Muslim.







# Section 3:

# Prophetic Mission

COURTESY (ORGINAL TRANSLATION): AL-ISLAM GROUP
(ORIGINAL TRANSLATION HAS BEEN REVIEWED AND UPDATED AS REQUIRED)

# Prophetic Mission



George Bernard Shaw, Irish playwright, critic, and political activist, said the following about Prophet Muhammad ﷺ:

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age.. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

Sir George Bernard Shaw in 'The Genuine Islam,' Vol. 1, No. 8, 1936.

Responding to this statement by George Bernard Shaw in 1936, Maulana Maududi delivered a speech shortly afterwards on the occasion of 12 Rabi ul Awwal. In that speech, he elucidated the mission of the Prophet ﷺ and why he is truly a leader for all the times.

Today is the birth anniversary of an incredible personality, who arrived as a boon for the entire humanity and brought with him a set of principles, pursuing which guarantees the triumph and well-being for every individual, every nation, every country and the whole mankind.

Though this day comes every year, this year it has come at such a crucial time when inhabitants of the earth are more in need of the guidance of that superb Prophet ﷺ than ever before. It is difficult to say whether Mr. Bernard Shaw made this statement consciously or not, but whatever he stated was absolutely fitting: “Had Muhammad ﷺ been the dictator of the world, at present, then peace would have been prevailing in the world.” I would go one step further and say that, though Prophet Muhammad ﷺ is not physically present in this world with us today, yet the doctrines presented by him are available in a preserved form and anyone wishing to take guidance from them can easily do so. If we sincerely presume his tenets as Dictator, then all the evils can be rid, the fire of which has turned the abode of humanity into hell.

## The situation of the world when the Prophet ﷺ started his mission:

Over fourteen hundred years back, when Prophet Muhammad ﷺ set his foot on earth, his own nation at that time was suffering from a severe moral decline, chaos and turmoil. Qur'an has explained that situation in the following words:

And hold firmly to the rope of Allah and do not be divided. Remember Allah’s favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be (rightly) guided. (Surah Aal Imran 3:103)

Other countries of the world had no better condition than this. Persian and Roman empires, the biggest cradle of human civilization at time, were both engulfed in mutual hostilities on the one hand

and domestic economic inequality, economic distinctions, and religious rifts on the other hand.

### The revolution brought by the Prophet ﷺ:

Under these circumstances, Prophet Muhammad ﷺ got up and within a span of only 23 years, not only did he change the shape of the Arabian peninsula, but also set up a blessed movement which set off under his command from Arab, and within a quarter of a century, reformed a large portion of the earth, from the borders of India to North Africa, in culture and civilization, economics and politics, and all other spheres of life.

### The principles of Prophetic revolution:

What was his approach that brought such a major revamping of the society in such a short time? It is difficult to spell out the details in one brief talk; however, I shall present to you its broad principles:

1) Relationship with Allah: The very first point which he stressed upon was that all human beings should recognize only Allah as their real King, real Owner, the Most Wise and the Sovereign. They should not accept to be the subjects of anyone else other than Allah, should bow down to only Him - the highest authority, not only within the limited confines of religious matters but in every walk of life.

2) Accountability in front of Allah: Besides, the second important aspect of his preaching was that human sovereignty and recklessness should come to a grinding halt. Every person, individually, is accountable to Allah swt. In the same manner, human organizations

too, whether they are in the form of families, clans, tribes, nations, or governments and states are answerable before him. They should consider themselves responsible and accountable before Allah. The very image of man, which Prophet Muhammad ﷺ presented, was that of a representative or deputy of Allah on the earth. In whatever and whichever capacity he is empowered, that is essentially not his own right; rather such responsibility has been entrusted to him by Allah and in its dispensation, he is answerable to him.

3) The principles of the relationship between the human beings: Based on the supreme sovereignty of Allah and every human being his deputy, Prophet Muhammad ﷺ established the relationship of equitable unity and cooperation among human beings which could not have been achieved otherwise. Race and lineage, language and color, national and economic interests, and all other elements forming the genesis of the society, necessarily divide human beings into various groups and make them rivals of one another. Even if they find unanimity among themselves, that compatibility is temporary and based purely on selfish motives. Conflicts and hostilities are the natural outcomes of this division; injustice is its mandatory consequence. There is no way to avert this, except by having the entire humanity united on the allegiance of Allah and by making them aware of their accountability before Allah. They should be persuaded to do justice.

4) The principles of morality: Instead of nationalism and socialism, Prophet Muhammad ﷺ laid the foundation of universal social life on the basis of obedience of Allah and Khilafah. He molded every aspect of that life into certain lasting moral principles. His principles of morality were not meant for secluded saints only, but for the very

people who run the walks of life on earth, like farmers, landlords, labourers, industrialists, traders, customers, cops, jurists, administrators, governors, soldiers, supreme commanders, ministers, and diplomats. Each of these functionaries was made to adhere to the moral code within its precincts, the bolting and unbolting of which and the making and breaking of whose principles did not rest on the desires of any individuals or masses. He ﷺ disciplined all facets of human life on the basis of rectitude, whether it is social or interpersonal relation, art or culture, trade or commerce, politics or administration, international relations or war and peace. Everything linked to human life was denied the right to bloom and prosper independent of the just moral code.

These are the broader principles on which the foundations of the societal reforms Prophet Muhammad ﷺ were laid.

The implementation strategy:

1) Starting point - Individual reform: The strategy he ﷺ adopted to implement this program commenced from individual reform. He did not overlook the fact that every map of collective reforms eventually depends upon the success of individual reform. Even the best of programs cannot be successfully implemented if the implementers are people of loose character and questionable standing. Flaws in the character of individuals may cause serious damage in the implementation of a noble system. This cannot be averted by mere theoretical remedies. Theoretically, one can take whatever many imaginary precautions for the prevention of deficiencies. But practically, if the people who are responsible for executing the conceptual plan are vulnerable to desires, vested interests and

partisan, and if they lack true piety and character, then despite their utmost caution, they would face such hurdles and challenges to their work that would be beyond their imagination.

On the contrary, even if on paper there appear to be a lot of challenges and headwinds, but if a reliable team is available for executing this plan, then their correct actions will be able to plug all the holes, face the headwind without losing track, and march ahead to success. This is why Prophet Muhammad ﷺ expended all his energy on the grooming of such human capital that could, in the best manner, put into action his plan of transforming the world. He produced people who were God-fearing and pious under every situation; who held themselves accountable to Allah in every sphere of their lives; who restrained themselves from every deed which they suspected could lead to the wrath of Allah swt; who were willing to dedicate every particle in their body to a cause which they felt would earn the pleasure of Allah; who could sacrifice everything which could win the favour of Allah; in whose heart there was no fear, no greed of favours or desires of awards from anyone other than Allah; for whom there was no distinction between their private and public lives; who were as pious, decent, and virtuous behind the veil as they appeared in front of the whole world; who could prove to be trustworthy when they were entrusted with the responsibility of protecting the life, property, and honour of the servants of Allah. If they took oath on behalf of their selves, their nation or their government, they would not backtrack. If they were made jurists, they would be most just. If they undertook a commercial transaction, they were declared the most fair. They might be slow in claiming their rights, but were quick in dispensing those of other people. They used their intelligence, prudence, diligence and

qualifications for truth and justice and for the welfare and prosperity of humanity and not for deceiving and depriving others of their rights because of individual and national gains.

2) Organization of pure individuals: After spending full 15 years on the development of such people, Prophet Muhammad ﷺ raised a highly-dedicated contingent of true believers which was not only committed to the reforms of the Arabian Peninsula but also of the entire mankind of the whole world. This blessed group was a multi-ethnic group that had its members from the Arabs as well as the non-Arabs.

3) Large scale efforts: Having raised this team, he moved on to make large scale efforts to bring about social reforms and in merely eight years, he brought a comprehensive socio-economic, cultural, and political revolution in the Arabian peninsula – a land that spreads over 15,00,000 square miles.

4) Globalization of the mission: The same team which was integrated by the Prophet ﷺ, the one that accomplished the task of reforming the Arabs, then proceeded further and showered the grace of this revolution over a large part of the then civilized world.

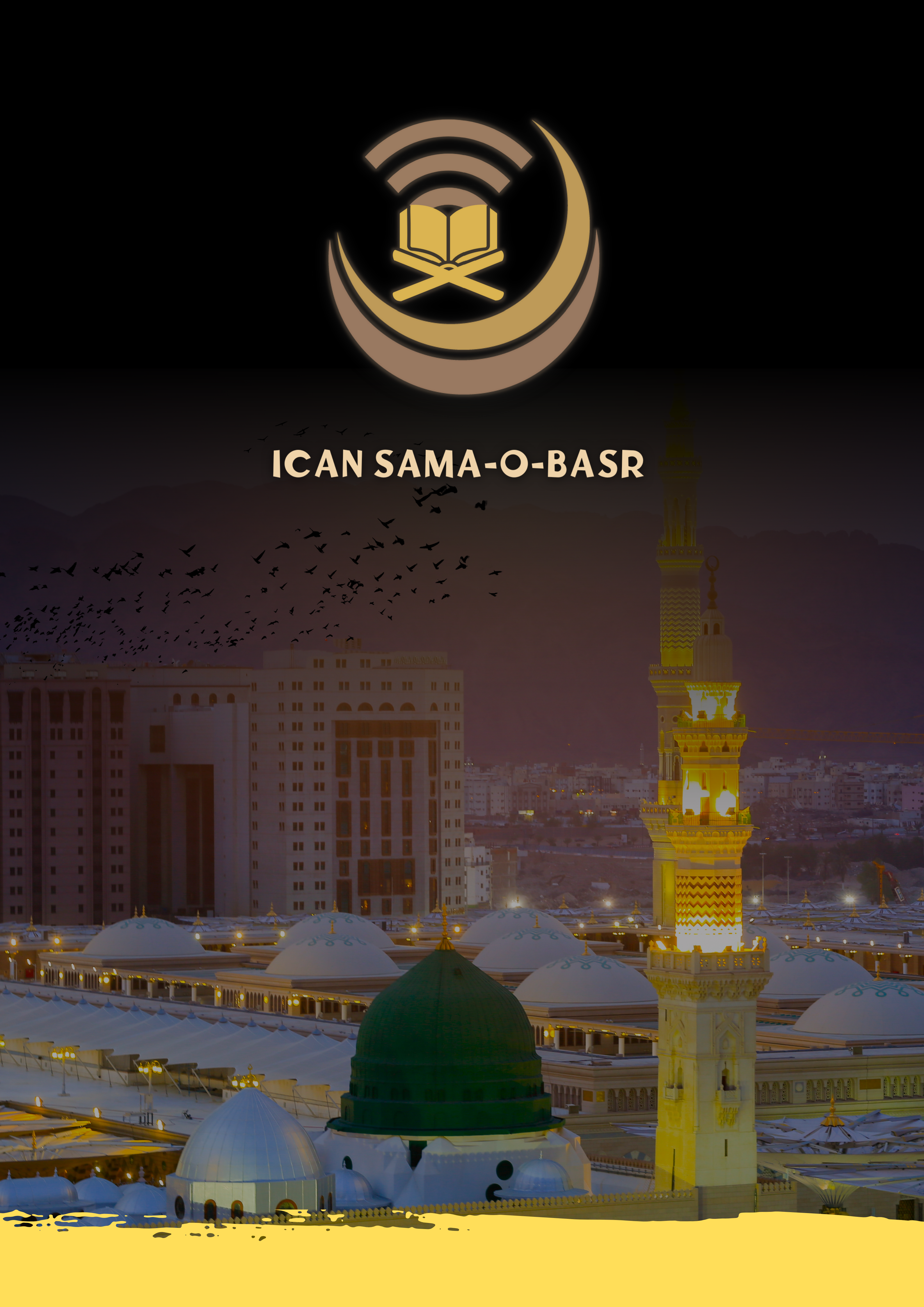
## 'New World Order'?

[Let us now come back to the situation prevalent in the world today.] These days we hear about the idea of new world order everywhere. It is, however, beyond comprehension, how this 'new order' can be considered ‘new’ if at its foundation lies all the same fundamental flaws which have turned the 'old' system into turmoil.

It would essentially be the same system, though with a new face mask, whose bites and stings have pushed us to the deathbed for which we are seeking an antidote of the 'new system'. Fearlessness and apathy of human beings towards the supreme authority of Allah swt, national and racial divisions, political and economic self-interests of nations and regions, and non-Godfearing people ruling the roost of this world are the real drawbacks which have been destroying humanity till date and will continue to do so if our lifestyle remains the victim of the same evils.

If any successful reforms are can be brought, they can only be brought on the basis of those very principles through which the greatest well-wisher of humanity not only guided us but also practically brought his revolution and changed the face of history forever.




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